

THE "DEAD HAND" IN EDUCATION.

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Mr. Chairman, Members of the Middle Tennessee Teachers' Association, Ladies and Gentlemen:

I count it a privilege to greet you upon this occasion, because there is no other body of men and women anywhere to whom it is greater pleasure to speak than to a body of teachers. I regard the teacher's profession as the great profession, for it is the largest factor in giving to the people the great boon of education. Again, it is a pleasure to be with you tonight because of the personnel of this Association. I congratulate Middle Tennessee upon its teachers. And these words come from years of personal contact with many of your number, for I take pride in the fact that my first experience in a Summer Normal and my first experience in a State examination were had here in Nashville some thirteen years ago. Although opportunities for training and work elsewhere have filled most of the intervening years, I was glad when the call came to return to "Sunny Tennessee."

I come to you tonight to discuss the "Dead-Hand" in Education, but the expression, "Dead-hand," has as much reference to the "Dead-head" and "Dead-heart." The words "dead-hand" have been applied to legacies and bequests, usually of money, which dying donors have left to benefactors. Over and over again in the development of educational and philanthropic institutions, it has happened that some will of a donor long since dead has so limited the use of the money that the gift begins to serve as a hindrance rather than a help to the cause for which it was originally given.

There is a college up in Pennsylvania for orphan boys. The value of original gifts for it has increased with the years, but instead of an increased usefulness the cause of the boys is being injured by the conditions imposed in the will of the founder upon the trustees in expending the wealth.

This condition of property in trust is known as the "dead-hand," because future generations are hampered in their use of funds by the will and idea of some donor long since dead who could not foresee the changed conditions which have arisen.

Now, in the transmission of intellectual and spiritual property from generation to generation, worn-out or antiquated ideas are often adhered to, long after their originators are dead and their usefulness has diminished. Thus progress is hampered and the people harmed. In the field of education, we may often figuratively speak of the "dead-hand" from the past. In this case it is not a legacy of money that often binds us, but a legacy of dead ideas, of dead views, conceptions and practices about the aim of education, about educational methods, about the organization and content of education.

Why should the aim of the Greeks in education influence the aim we have in our educational efforts today, unless the Greek aim harmonizes and helps the purposes of our life today? Of what value is the content of Roman education, unless it has educational values for our children and our youth of the present time? Why should the methods of Comenius or of Pestalozzi control the methods of the school-room today unless those methods are effective in developing the thinking power and knowledge of the children of our time? Why should we as teachers follow the principles worked out by Herbart, unless Herbartian principles can find their application in the educational needs of the hour? Why should we theories of Froebel, with their influence of play attitude of children in the kindergarten, so permeate all of our dealing with children?

dren in grammar, high school and college today as to be a serious hindrance to educational results? The play attitude toward school activities is all right for the kindergarten but the doctrine of interest does not demand that it continue to other years of school and to the serious work of after life. These are questions which make us consider seriously whether or not the dead ideas of the past are not having too much influence in our educational thought and practice of the present.

You will see from the above, the drift of my discussion, ladies and gentlemen. Let me divide the subject for further discussion into four heads as follows: The relation of past ideas in education.

First, to the aim of education; Second, to the content of education. Third, to the methods of education. Fourth, to the organization of education.

Taking up first, then, the question of the "dead-hand" in the aim of education, let us consider an idea, which grew up in the Middle Ages, namely, the idea of knowledge for knowledge's sake, or culture for culture's sake. At the time this aim developed, the blanket of ignorance was over all Europe and if a man enjoyed any knowledge at all he had to seek it largely for knowledge's sake, since the prevailing notions allowed little connection between knowledge and the needs of the people. The pursuit of knowledge, therefore, came to be an end in itself, except where it became a handmaiden to those who intended to enter the holy orders of the Church.

Now, in later centuries when there came to be a closer connection between education and the people, between the learning of the schools and the universities and the needs of the community, this idea persisted and even continued to our own time. Like a "dead-hand," it has hampered us when we have attempted to formulate a new aim of education to meet the new conditions. Do we want knowledge simply for knowledge's sake or do we want it for the power of service to the people which its possession gives?

We want culture for the sake of cultivating the masses of the people; we want knowledge and culture for the sake of human welfare! Shall we let the "dead-idea" of knowledge for knowledge's sake hold us so tightly in its grip that we shall not be able to grasp the greater idea and formulate clearly the aim of knowledge and culture for the sake of human welfare?

There is another idea about the aim of education which still fetters many of those who follow the path to the Perian spring. It is the notion that culture and learning are suitable only for selected classes of the people; that the masses of mankind have little capacity for thinking and little aspiration for truth. This idea in our democracy today has reshaped itself to the extent of admitting that the people can learn the rudiments of knowledge, but when it comes to the higher reaches of knowledge and culture and achievement, they say that the capacity for such has been vouchsafed of God Almighty to the few only. In a word, there is a persistent notion that latent genius is the particular possession of only the few, "the talented tenth" of humanity. Like a "dead-hand" from out the past this idea hampers much of our activity and results. It is an error that grew up out of the medieval theology of predestination which was nursed by aristocracy and monarchy. It persists today under the scientific guise of hereditary genius. It persists in our democracy in spite of our profession of faith in the capacity of the people.

But let me hasten to guard against a misunderstanding of the truth needed to enable us to let this "dead past bury its dead." I do not mean for a moment to say that all men have equal capacity. From ancestors for generations unnumbered every person has received a different heritage. But more powerful by far than heredity, so far as education can effect anything, is the environment—those conditions of life which surround the individual from the cradle to the grave. To use a figure of speech borrowed from another, humanity may be likened to one of the great underground streams of water. Here and there wells are sunk. In one place the soil has iron in it, in another place sulphur, in another potassium and so on. As the water rises in the well it takes on a chemical tincture from the elements of the soil. What we want to do today is to prevent the pure stream from contamination anywhere by sinking our wells and curbing so as to bring opportunity for full development to all. You and I as teachers cannot tell what black boy that sits before us today is a latent DuBois, or Booker Washington, or Frederick Douglass. There are more of them in embryo than we have ever dreamed of in our philosophy of education and of life. They are waiting only to get the opportunity to develop. How do we know which of the white boys we meet on the street corners will develop into an Edison, a Wilson, or an Abraham Lincoln. There are more latent heroes in our midst than we suspect, if they only have opportunity to awaken and develop their talents.

Let us turn next to the content of Rome and the Middle Ages, before the Rime and the Middle Ages, before the birth of modern democracy. In these times the larger number of the people were in serfdom or slavery and, of course, their main business was to toil and create wealth that the upper classes might have leisure and devote it to learning, in the form of literature, history, the sciences and liberal arts, subjects which were for the interest of gentlemen of leisure only, who sought knowledge for knowledge's sake. But with the growth of modern democracy in the last 300 years, with the increasing development of inventions and manufactures, there has come a rising tide of demand from the people that they shall have some knowledge and some culture for the elevation of their lowly lives. In addition, the occupations that engaged the time and the attention of the lady and gentleman of leisure of the past are not the occupations of the men and women in a democracy. Also, we have cast aside the "dead-hand" of disapproval upon manual labor and instead of leveling down some men and the work that they do, democracy is leveling up all men and the occupations in which they are engaged. So it comes about that the ditch digger, the farmer, the mechanic, workmen and women in all the avenues of industry, are beginning to want to find education and culture through the development in the lines where they know most, where they are most interested, and where their capacities have greatest outlet.

Besides, they are demanding that much of the literature and other liberal studies which were wont to be confined to only the upper classes, the leisure classes, shall now be distributed to enlighten and to uplift all the people. In fact the very life of democracy demands that this avenue of intelligence be thrown wide open to all the people. It comes about, therefore, that the best thought as to the content of education would not limit it to the few liberal arts and sciences, but education should include everything that develops body, mind and spirit. Thus, you

see the so-called industrial education is education in a real sense. Education is the development of the powers of the individual to the limit of his capacity that he may best meet all the duties, opportunities and privileges of work, leisure and friendship. It is not so much a matter of what means are used to educate a man so long as his full capacities and power are developed that he may meet all the duties and privileges of work, of leisure and of friendship. For some this development may be greatly helped by tools and shops; for others it may be done by laboratories; for others by fields and woods, for still others by books, libraries, travel and the like. Now we want the content of education to contain all the elements of our civilization from art, literature and science, to those of the shop, the business establishment, the farm and the home. For only in this way may all the different capacities of all the people be developed.

Let us turn next to the dead hand in methods of education and take an example in the methods of teaching reading. The old idea of teaching the alphabet and a bare system of vowel phonetics has long since been shown a poor stick as compared with the word and sentence methods; yet you will find in many a school-room today the old McGuffey's chart, or a substitute, and other inadequate devices that were used before the better methods were tried and proven.

This condition, indicated by the example in special method, obtains in many directions in general method. I shall not take time to indicate in detail the need here of our shaking loose from the "dead-hand" of the past. Many of you know of school-rooms where teachers are so thoroughly harnessed to Herbartian general method as to allow no chance for the individuality of the child and no opportunity for the teacher himself to exercise his own originality in adapting instruction to the needs of the pupils and the community. So conservatively bound are we, that when a Col. Parker comes along and is successful in breaking away from traditional methods, we hail him as a wise man from the East and flock to his school to see the thing that is come to pass. The fact is, if many of us dared sit down and study out our own school problems on our own initiative and if many of us tried to use the methods which would fit the conditions of our own particular school and our community, we would often discover methods and principles as valuable as those discovered by Col. Parker or any other pioneer of progress in educational methods.

Let us give our attention, now, to the question of educational organization and see if there is not some "dead-hand" in that phase of education which is binding us too closely to the past. I shall here confine my attention to the common schools of our own country and particularly as they are being developed in the South.

When our Country was being settled, the idea of a district school in each school division of the township with one or two teachers, who gathered the children of that particular neighborhood, was thought to be an ideal plan for carrying the foundations of common school education to all the people in the towns and rural districts. A second idea which went along with the district school conception, was one which grew out of the monitorial system of school organization and management, so largely developed by Bell and his followers. As you know, this plan proposes that children can be developed with one teacher being able to properly discipline and instruct anywhere from 75 to 150 children. These two ideas, varying a little here and there because of local conditions, came to be the orthodox opinion. When dif-

ferent ideas more suited to solving our public school problems begin to be advocated headway must be made against these old opinions. Those who advance the new ideas are regarded as dreamers, theoretical enthusiasts, or radicals.

Now, why should we stick to the old rural school in every rural district when the idea of the central country school house with a transportation system furnished by the township or county have been shown to be a better plan of school organization than we have had before? You know so well the system of consolidating the district schools into one and having a large well-equipped centrally located school with adequate building accommodations, that I need not take time to discuss the plan.

But why should we also cling to a modified idea of the monitorial system and overload one teacher with too many pupils and require him to teach too many subjects when better management and organization have been demonstrated. Why should we be content to deny our children of the country districts good high school facilities because we cannot furnish the high school on the old district school plan, when we know now, that by a system of transportation of pupils and consolidation of districts, such schools can be provided?

Another idea that comes to us from the past, and like a "dead-hand" still holds many of our communities, is that the teacher who simply knows something of the subjects in advance of his pupils is fitted to teach. Fortunate for the South, that gradually we are beginning to learn that we must have normal schools and colleges to train the teachers who are to teach our children, if the teaching is to be properly done. In this respect, we should certainly be proud of the State of Tennessee in its recent magnificent provision for the normal school training for both white and colored teachers. This should be carried further by encouraging some of these normal school graduates to go on through the colleges and universities for advanced training. And, I think, it is not too much to ask our State authorities for cooperation with the normal schools, colleges and universities in offering extension courses and allowing teachers credit for the pursuit of these courses.

The State Superintendent of Public Instruction and his associates also deserve our high commendation for advocating the magnificent plan for the consolidation of the district schools and for the development of consolidated common and county high schools. Every thoughtful citizen is back of the Superintendent in the plan for a better county high school tax plan and for an increase of the State School fund from 25 to 33 1/3 per cent. of the gross revenues of the State. We are back of him in the development of the compulsory school law. May we not hope also that, with the enlarged plans and increased revenues of both the State and counties, that there will be ample provision for consolidation of the Negro schools and for county high schools for Negro boys and girls in the several counties of the State.

We are encouraged to ask this from the Superintendent and his associates, since there has been such generous provision for the State Normal School for colored students, at the same time that such instruction was provided for white students. In connection with this system for the colored schools let us hope that there is going to be developed a system of superintendence which has proved so effective in other regions, namely, Negro assistants to the Superintendent both in the county and the State, who not only know accurately the

great principles and methods of education, but who know intimately the inner life and aspirations of the Negro people. The Jeanes Fund, in its policy of employing Negro supervisors to take superintendence of the schools and show the teachers how to adapt the common schools to the needs of the community, is blazing the way for the public school authorities of the States and counties over the entire South. This step of the Jeanes Fund is based upon sound principles of social psychology. We are slowly coming to see that to help any people most effectively members of their own ranks must be selected, thoroughly trained and sent among them as leaders in education and in other lines.

Let me in closing attempt to restate the thought I have tried to present to you this evening. It is, that out of the past have come ideas which teachers and leaders of educational thought in other ages have conceived and put into practice. The records of this thought and practice are before us but our use of them should be governed by the helpfulness they offer us for our educational problems of today. They should not be adopted simply because they have been handed to us with the sanctity of age. The "dead-past" should be allowed to bury its dead and leave to us only that which is pulsating with life for our use today.

We should shake off the dead ideas of the aim of education, that knowledge should be sought principally for knowledge's sake and that only a small fraction of the people have capacity for learning and culture; we should aim at knowledge and culture for all the people by all the people. We should free ourselves from the idea that the content of education must be only that which is contained in the ancient languages and literature of the past and we should add to them, not substitute for them, the sciences and activities of the present. We should no longer be bound by methods that have long since been proven ineffective. We should remove from our school organization the plans and ideas which we have evidently outgrown, and adopt measures to meet new conditions by means of centralized county, common and high schools with teachers trained in normal schools, colleges and universities and with supervisors specially selected and trained to meet the problems of the hour. The word of progress is "full speed ahead."

We can do this if we will; we can do it if we think we can and if we decide within ourselves as teachers that we shall not be fettered by the "dead-hand" of the past. Let us think we can. The story is told of an engineer, whose train had stalled at a steep grade. After one or two trials to pull the grade, the engineer and fireman got out to talk with the conductor. Finally, the conductor said, "Well, Bill, do you and John think you can pull us over the hill, or shall we have to wire for another engine?" They both spoke up together, saying, "We think we can."

The fireman jumped back into the cab of the engine and began to shovel more coal into the furnace. The engineer backed the train further down the grade and secured a longer start. As the train began to crawl up the incline the puffing engine seemed to say: "We think we can. We think we can!" Finally, as the engine and the first few cars cleared the incline, the puffing seemed to say, "We thought we could; we thought we could!"

Thus, fellow teachers, we must think we can pull ourselves through the educational problems of today, though we have a steep grade up which to climb. Upon our will and initiative depends the future development of educational aims, methods, content and organization.

EXCURSION ROUND TRIP RATES TO MUSKOGEE, OKLA.

Sunday-School Congress Forces Have Been Granted a Very Low Round Trip Rate on Account of the Eighth Annual Session to Be Held June 4-9. Tickets on Sale June 1-4.

Announcement has just been made by Chairman Jos. Richardson of Atlanta Ga., in a letter to Henry A. Boyd, Secretary of the Sunday-School Congress, containing the following:

"The fares, rules and regulations herein published are the separate fares, rules and regulations of each of the following individual carriers and its connections from points on their respective initial lines herein specified, to Muskogee, Oklahoma, and return, on account of the eighth annual session of the Sunday-School Congress of the National Baptist Convention, as outlined in Joint Passenger Tariff No. Exc-5567, in effect June 1-4, 1913, inclusive.

Dates of Sale—June 1-3, inclusive, except that tickets will be sold at Cairo, Ill., Baton Rouge, New Orleans, La., Natchez, Trotters Point and Vicksburg Miss., June 1-4, inclusive.

Form of Tickets—Use contract form R. Such tickets must be signed by the original purchaser in the presence of the ticket agent at the time of purchase, but do not require validation at destination. Sample of form R. herein designated is embraced in revised report of the committee on standard ticket contracts, dated April 15, 1912.

Going Trip—Must begin on date of sale as indicated on each ticket by sale agent.

Final Limit—(a) Tickets sold at Cairo, Ill., Baton Rouge, New Orleans,

La., Natchez, Trotters Point and Vicksburg, Miss., will be valid after June 12, 1913, prior to midnight of such date, return trip must be completed.

(b) Tickets sold at other stations will be valid after June 14th, prior to midnight of such date return trip must be completed.

Instructions for Non-Coupon Agents—Non-coupon agent not supplied with necessary through coupon ticket, should endeavor to ascertain if there will be persons at their stations desiring to purchase excursion tickets for this occasion, and anticipating such sales, should obtain necessary through tickets from the nearest coupon agency, or from the G. P. A. office, if time will permit. Persons residing at non-coupon stations desiring to avail themselves of these reduced fares and purchase coupon tickets will be required to give the agents at their station ample notice of their proposed trips, in order that each agent may be enabled to obtain through tickets. Ordinarily it requires notice of two or three days, but five days is considered ample notice.)

Extension of Limit of Ticket on Account of Illness, Wash-outs and Other Emergencies—Extension of limit of tickets on account of illness, wash-outs and other emergencies, will be granted in accordance with the regulations relative thereto contained in joint one-way tariffs named herein on page 10, supplements thereto and reissues therefor.

Stop Overs—Stop overs will not be allowed on tickets sold under this tariff except where stop overs are authorized in accordance with the regulations contained in the tariff of the carriers, over whose lines the tickets read as lawfully on file with the Interstate Commerce Commission.

Fares and Routes—The following total excursion fares will apply from stations named, amount opposite:

ALABAMA.		Tennessee.	
Abbeville	\$34.85	Gurley	24.65
Akron	26.70	Haleyville	22.35
Albertville	27.20	Hartsells	23.50
Alexander City	28.75	Hedlin	28.75
Andalusia	31.20	Hobbs Island	25.65
Anniston	28.00	Huntsville	23.95
Athens	23.55	Huntsboro	31.55
Attalla	27.20	Isbell	22.20
Auburn	30.65	Jackson	29.25
Bay Minette	29.25	Jacksonville	28.50
Bessemer	25.95	Jasper	23.85
Birmingham	25.50	Kennedy	24.15
Boaz	27.20	LaFayette	30.65
Brownlow	29.25	Littleton	24.75
Bridgeport	26.75	Livinston	26.85
Calera	26.85	Loxley	29.25
Camden	29.25	Maplesville	27.25
Carbon Hill	23.10	Marion	28.55
Centerville	26.20	Marion Jet.	28.55
Chehaw	30.65	Mobile	29.25
Childersburg	27.20	Montevallo	27.15
Citronelle	29.25	Montgomery	29.25
Clayton	33.30	Myrtlewood	31.00
Collinsville	27.90	New Decatur	23.90
Cordova	24.15	New Market	24.75
Cuba	26.20	Northport	24.95
Cullman	25.15	Onsanta	26.95
Decatur	23.90	Opelika	30.65
Demopolis	27.55	Oxford	28.00
Dothan	34.05	Ozark	32.95
Elba	34.80	Parrish	24.15
Ensley	25.75	Pell City	26.90
Enterprise	24.00	Piedmont	28.75
Epas	27.20	Prattville	28.70
Eufaula	32.45	Reform	23.75
Eutaw	27.05	Roanoke	30.65
Evergreen	29.25	Russellville	22.05
Fayette	24.15	Scottsboro	28.55
Flomaton	29.25	Seina	21.95
Floral	33.45	Sheffield	29.25
Florence	21.60	Silverhill	29.25
Foley	29.25	Springville	26.60
Fort Payne	27.90	Stevenson	26.35
Fruitland	28.55	Sulligent	21.45
Gadsden	26.90	Summerville	29.25
Georgiana	29.25	Sylacauga	27.60
Greensboro	27.45	Talladega	27.80
do	28.55	Thomasville	29.25
Greenville	29.25	Troy	31.35
Grimes	33.75	Tuscaloosa	24.95
Guin	22.00	Tuscumbia	21.90
Guntersville	26.95	Union Springs	30.90
		Uniontown	28.35
		Valley Head	27.90
		Wetumpka	29.25
		Winfield	22.30
		Woodstock	26.65
		York	26.45

Graysville	29.70	Loudon	31.15	Rockwood	30.70
Greenback	32.15	Lynnville	24.75	Rogersville	35.10
Greenville	35.30	McKenzie	19.90	Sewanee	25.55
Harriman	31.20	McMinville	26.80	Shelbyville	25.20
Harriman Jet.	31.10	Madisonville	32.15	Shouns	38.90
Hartselle	26.75	Martin	18.70	Somerville	17.15
Helenwood	32.15	Maryville	32.25	South Pittsburg	26.95
Henderson	19.20	Memphis	15.20	Soarta	28.35
Humboldt	18.70	Middleton	18.60	Spring City	30.10
Hunter	37.70	Millan	18.70	Springfield	24.75
Huntingdon	20.60	Monterey	29.10	Stony Point	35.55
Jackson	18.70	Morrilton	34.00	Sunbright	32.15
Jefferson City	33.50	Mountain City	38.95	Surgosville	35.45
Jellico	32.15	Murfreesboro	25.40	Sweetwater	30.70
Johnson City	36.55	Napier	25.40	Sweetwater	30.70
do	37.35	Nashville	24.75	Tellwell	34.35
Johnsboro	21.65	New Market	33.35	Tellwell Plains	33.05
Jonesboro	36.25	Newport	34.90	Trenton	18.70
Kingsport	36.85	Oakdale	31.20	Tullahoma	24.75
do	37.35	Oliver Springs	31.90	Union	36.95
Knoxville	32.15	Paris	20.75	do	37.35
LaFollete	32.15	Perryville	20.90	Union City	18.70
Lancaster	27.40	Persia	34.85	Vaspar	32.15
Lancaster	31.75	Pikeville	28.60	Wartrace	24.75
Lawrenceburg	24.75	Pinkney	25.40	Watertown	26.55
Lebanon	26.00	Pulaski	24.75	Waverly	22.10
Lexington	19.95	Ripley	17.55	Whiteville	17.60
Limestone	35.85	Rives	18.70	Winchester	24.75
				Winfield	32.15

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